KALISANTARAṆOPANIṢAT

(Kali - Sant - Taran - Upnishad)

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(The upanishad by which saintly people can swim or crossover this ocean of quarrel & disturbance - Kaliyuga)

by

Kṛṣṇa - Dvaipāyana Vyāsa

(the literary incarnation of Lord Kṛṣṇa who was born on an island)

Transliteration, Translation and Purports by the servant of the servant of A.C.Bhaktivedānta Swāmī Prabhupāda and servant of Kīrtanānanda Swāmī Bhaktipāda,

Nāthjī dās

This booklet is dedicated to the four Vaiṣṇava Gurus who have played the maximum part in converting me from a māyāvādi to a devotee of Their Lordship Rādhā and Kṛṣṇa.

(1) Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda whom I met for the first time in 1971 and who over seven years time cleared my mind of several lifetimes of māyāvada influence and material dirt. He flooded the world with the Māhāmantra and fulfilled Lord Caitanya's prediction

(2) Girirāj Māhārāja who determinedly helped me and answered many of my questions and guided me to my Dikshā Guru.

(3) Śrīla Kīrtanānanda Swāmī Bhaktipāda, my Dikshā Guru, who firmly set me on the path of devotional service and with whose blessings I am able to continue in the path of bhakti.

(4) Rādhānātha Swāmī who as a loving friend and Śikshā Guru fans my small spark of bhakti regularly.

PREFACE

About 13 years ago in November 1979, (though I was most unqualified), I had dared to ask my Dikshā Guru, Śrīla Kīrtanānanda Swāmī Bhaktipāda, if I could translate and write the purports to the 'Kalisantaraṇopaniṣat' by Kṛṣṇa - Dvaipāyana Vyāsa. My Guru Māhārāja had kindly agreed and blessed me and so it was translated and the whole article was printed in the Bombay 'Hare Kṛṣṇa monthly.'

Recently several friends have asked me to again start writing and translating and put this upanishad and other articles in a book form. This was found necessary as several people have been asking about the māhā-mantra; who wrote it? When? For whom was it meant? etc. History or Itihāsa is important, when studied for our ultimate benefit. Since all these ancient scriptures can help us even today, it is all the more necessary to study them and 'put them into practice.' If it is observed that we are benefiting by following the scriptures, one can progress steadily and with the Divine mercy of a pure devotee of the Lord one can fullfill human life's only purpose i.e. going home back to Godhead. This includes liberation from repeated birth, death, old age and disease; once more reacquiring our spiritual body and closely associating with the Lord in loving devotional service.

This first book or rather booklet is dedicated to Śrīla Bhaktipāda who is offered obeisance with the following words:'nama oṁ viṣṇu pādāya krsna preṣṭhāya bhūtale, śrīmate kīrtanānanda svāmīn iti nāmine, namaste bhaktipādāya prabhupāda priyāyate, līlā kṣetraṁ paraṁ-dhāmam sthāpitaṁ yena paścime. Let us offer our respectful obeisances to Śrīla Kīrtanānanda Swāmī who is very dear to Prabhupāda (his guru māhārāja), and who is lovingly called Bhaktipāda since he established and developed New Vrindaban where Kṛṣṇa's līlās (pastimes) are manifested in the Western World.'

Let us offer also our respectful obeisances and seek the kind blessings of Śrīla A.C. Bhaktivedānta Swāmī Prabhupāda, who removed all my doubts and taught the eternal vedic knowledge to most fallen souls such as myself.

Let us offer our obeisances to Girirāj Māhārāja and to Rādhānātha Swāmī, my Śikshā Guru and to all the Paramparā, particularly Rūpa and Sanātana Goswāmī and Lord Caitanya along with Lord Nityānanda; Adwaita Ācārya, Gadādhāra Pandit, Śrīvāsa Ācārya and the hundreds of thousands of Vaiṣṇavas who have spread the ointment of pure love of God, by which our eyes have been opened to true knowledge and can thus develop Love of God and the Science of Lord Kṛṣṇa. Lord Kṛṣṇa Himself says in the Bhagavad Gītā (15.15) that :

sarvasya cāhaṁ hṛdi sanniviṣṭho
mattaḥ smṛtir jñānam apohanaṁ ca
vedaiś ca sarvair aham eva vedyo
vedānta-kṛd veda-vid eva cāham

'I am seated in everyones heart, and from Me come remembrance, knowledge and forgetfulness. By all the Vedas am I to be known; indeed I am the compiler of Vedānta, and I am the knower of the Vedas.'

I beg forgivance for any mistakes that may appear and seek the forbearance of the readers for tolerating any lapses.

I wish to thank my various Vaiṣṇava friends particularly Devamrita Prabhu for encouraging me in preaching and my secretary Mr. Chandran (Caitanya dās) for so nicely typing and helping me for the last over 26 years. I thank RādhāKrishna Prabhu for also helping at this book.I thank my daughter Vrinda Priya devi dāsi for helping me with proof reading.

(Auṁ tat Sat)

Date :10th September '92
Disappearance day of nāma ācārya - Haridāsa Ṭhākura
Place :Bombay

Nāthjī dās

INTRODUCTION

The Kalisantaraṇopaniṣat is one of the most auspicious of the teachings of our 'Guru evaṁ paraṁparā', as it is a dialogue between two of the greatest Māhājans, and it is most beneficial to all mankind even today. This upanishad is recorded by another of our Guru, in evaṁ paraṁparā, Śrīla Vyāsadev, and is most appropriate for this age of Kaliyuga (age of quarrel and disturbance).

The scene is Brahmaloka, the residence of Lord Brahmā, the creator of our Universe. Lord Brahmā's son and disciple (who appeared from his mind), the most compassionate and merciful of all Vaiṣṇava's, Nārada Munī, enters Lord Brahmā's house, offers him his obeisances and opens his heavy heart to his Guru in humble submission. He sits at Brahmā's lotus feet (upani) and listens carefully (shad). So Nārada Munī is really asking these questions and hearing attentively for our benefit, just as Arjuna did hear Lord Kṛṣṇa in the Bhagavad-Gītā.

TEXT 1

हरि ओं । द्वापरन्ते नारदो ब्रह्माणं जगाम
कथं भगवन् गां पर्यट्टन्कलिं संतरेयमिति ।

hari auṁ ! dvāparante nārado brahmāṇaṁ jagāma
kathaṁ bhagavan gāṁ paryattankaliṁ santareyamiti

hari - Lord Hari; *auṁ* - Aum the transcendental sound vibration; *dvāparante* - at the end of dvāparyuga; *nārada* - Nārada Munī; *brahmānaṁ* - to Lord Brahmā; *jagāṁa* - went; *kathaṁ* - to ask by what means; *bhagavan* - incarnation of Kṛṣṇa (here as guṇavatār); *gāṁparyattan* - travelling all over the earth; *kali* - Kaliyuga; *santareyam* - how shall I be able to swim across nicely; *iti* - by what.

TRANSLATION

Hari Auṁ ! At the end of the dvāparyuga, after travelling all over the earth, Nārada Munī went to Lord Brahmā and asked him, 'Oh Lord ! How shall I be able to nicely swim across Kaliyuga?'

PURPORT

Nārada Munī, the greatest devotee of Lord Kṛṣṇa, was travelling all over the earth. He observed that, at the end of the dvāparyuga, all the people were becoming more and more atheistic. As a pure vaiṣṇava he had compassion for all living entities and so he wanted to know from his Guru, what were the means of going back home, back to Godhead, during the forthcoming Kaliyuga. Nārada Munī is also showing to all the devotees that when in doubt we should approach our Guru in humble submission, and seek guidance and the answer from him. One should not concoct vague theories and lead innocent people to hell. By proper enquiry, from a spiritual master, who is in the evaṁ paraṁparā, one can get all the answers of life. Vyāsa Munī, the author also shows us that before starting any auspicious work we should say 'Hari Auṁ', dedicating all to Lord Hari.

TEXT 2

स होवाच ब्रह्मा साधु पृष्टोऽस्मि । सर्व श्रुति
रहस्यं गोप्यं तच्छृणु येन कलि संसारं तरिष्यसि ।

sahovāca brahmā sādhu pruṣtosmi sarva sruti
rahasyaṁ gopyaṁ tacchṛuṇu yena kali saṁsāraṁ tariṣyasi.

sa - he; *ha* - indeed; *uvāca* - spoke; *brahmā* - Lord Brahmā; *sādhu* - devotee who speaks; *pruṣta* - asked; *asmi* - I am; *sarva* - (for the benefit of) all; *śruti* - vedic scriptures, (learnt by hearing); *rahasyaṁ* - the essential secret; *gopyaṁ* - worth concealing; *tat* - that; *chruṇu* - listen; *yena* - by which; *kali* - Kaliyuga; *saṁsāraṁ* - the world at that stage; *tariṣyasi* - swim across.

TRANSLATION

Lord Brahmā said 'You have spoken well indeed for all mankind. Listen to the essential secret of all the vedic scriptures, which is worth concealing (like a treasure), by which you will swim across the world during Kaliyuga.'

PURPORT

The spiritual master is always very pleased when the disciple asks questions which are beneficial for all mankind. As the guru is directly empowered by Lord Kṛṣṇa, as he is a transparent via media, he is aware of the perfect answers to all the perfect questions. Here Lord Brahmā is disclosing the most essential secret and the very essence of vedic knowledge to his disciple Nārada Munī. Due to its secret nature, mundane people do not understand, nor do they have any interest in studying and following the instructions laid down by such māhājans as Lord Brahmā or Nārada Munī.

Sādhu is described by Lord Kapila to his mother Devahuti mātā in the 3rd canto of S.B. Chapter 25 Text 21. He describes the symptoms of a Sādhu as the most merciful,

friendly and tolerent to all living entities. He has no enemies and he is peaceful, he abides by the scriptures, all his characteristics are sublime.

TEXT 3

भगवत आदि पुरुषस्य नारायणस्य नामोच्चारण
मात्रेण निर्धूत कलि र्भवति ।

bhagavata ādi puruṣasya nārāyaṇasya
namocāraṇa matreṇa nirdhūta kalir bhavati.

bhagvata - the supreme personality; *ādi-* the original; *puruṣasya-* the proprietor of all; *nārāyaṇa* - Lord Nārāyaṇa; *asya* - of; *nāma* - name; *ucāraṇa* - changing; *matre* - only; *eṇa* - by; *nirdhūta* - washed off (cleaned); *kalir* - sins (of persons) in Kaliyuga; *bhavati* - becomes.

TRANSLATION

'Simply by chanting the name of the supreme personality of Godhead, Lord Nārāyaṇa, the sole proprietor of all, the sins (of persons)will be cleaned in Kaliyuga.'

PURPORT

Since there is no difference between the name of the Lord and the Lord Himself, it is only due to His Divine causeless mercy that all our sins can be cleaned. Lord Nārāyaṇa's name is so pure that the accumulated dirt on our souls can be cleansed, simply by chanting the māhā mantra which will be given shortly. Lord Brahmā states that only one method is available for Kaliyuga, there is no other way. There are bogus Gurus who mislead their disciples by offering various unauthorised methods of chanting and procedures which lead the innocent disciple and the bogus guru further into hell. We are so infinitesmally small and that too covered by sins (oflust, anger, illusion, greed, pride and envy) of past and

are ignorant, compared to the 'puruṣasya' Lord Nārāyaṇa. However rascals calling each other Nārāyaṇa are dragging this world and all the living entities in it to hell. We are truly and eternally jiva (living entity), who are the marginal energy of Lord Kṛṣṇa (Lord Nārāyaṇa), and only by chanting the māhā mantra, do we realise that only qualitatively we are same as Lord Kṛṣṇa, but quantitatively we are 'anu' or atomic and that Lord Kṛṣṇa is 'Vibhu' or omniscient. This is the essence of Lord Caitayna's teaching of 'acintya bheda bheda tattva.' We are simultaneously one and different from Lord Kṛṣṇa.

TEXT 4

नारदः पुनः पप्रच्छ तन्नाम किमिति ।

nāradah punah papraccha tannāma kimiti

nārada - Nārada Munī; *punah* - again; *papraccha* - asked; *ta* - that; *nāma* - name; *kim* - which; *iti* - that.

TRANSLATION

Nārada Munī again asked 'Which is that name?'

PURPORT

When in doubt the disciple again asks without any reservation to his spiritual master, so that, there should be a proper and complete understanding. Here Nārada Munī does not hesitate to ask the exact name to be chanted. Also the spiritual master does not hesitate to explain in detail to such a disciple, disclosing all he knows.

TEXT 5

स होवाच हिरण्य गर्भः ।
हरे राम हरे राम राम राम हरे हरे,
हरे कृष्ण हरे कृष्ण कृष्ण कृष्ण हरे हरे ।

sahovāca hiranyagarbhah
hare rāma, hare rāma, rāma rāma, hare hare,
hare krṣṇa, hare krṣṇa, krṣṇa krṣṇa, hare hare.

sah - He; *uvāca* - spoke; *hiranyagarbhah* - Lord Brahmā who was born on the lotus which appeared at the end of a stem which came from Lord Viṣṇu (Garbhodakshi Viṣṇu); *hare* - the vocative case of harā or Yogamāyā, the internal energy of Lord Krṣṇa; *rāma* - the Supreme Personality of Godhead, the giver of all pleasure, Lord Balarama; *Kṛṇa* - the Supreme Personality of Godhead, the all attractive, *ādi Puruṣa.*

TRANSLATION

Lord Brahmā replied 'Hare Rāma, Hare Rāma, Rāma Rāma Hare Hare, Hare Krṣṇa Hare Krṣṇa, Krṣṇa Krṣṇa Hare Hare.

PURPORT

We now know the most essential secret, the most treasurable mantra which Lord Brahmā taught to Nārada Munī. Nārada Munī, in his previous birth, as the son of a slavewoman, had executed very nicely loving devotional service of some sadhu's and eaten the remnants of their prasāda. He then in his next birth became the son of Lord Brahmā and the greatest devotee of Lord Krṣṇa. He was so pure he could elevate a hunter and thief like Vālmiki, by giving him his mantra of 'Rāma Rāma', who eventually became a great sage who wrote the Rāmāyaṇa. It is this very Nārada Munī who is now learning from his Guru, the mantra (mana - mind and tra-freeing). Since Nārada Munī is the purest of all devotees, it also means that he is chanting this mantra even today, as per the instructions of his Guru. Lord Caitanya,

500 years ago (who was Lord Kṛṣṇa Himself) incarnated as a pure devotee and he is really the Guru of even Lord Brahmā (as Lord Viṣṇu taught Brahmā). He made the mantra even more powerful by spiritualising it, hence calling it the Māhāmantra : Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare -When food is offered to God, he does not necessarily take it away. He returns it to us as prasad. Similarly when Nāma ācārya Haridāsa Ṭhākura offered the original mantra 'Hare Rāma Hare Rāma Rāma Rāma Hare Hare, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, the mantra was returned by Lord Caitanya as Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare, Hare Rāma Hare Rāma Rāma Rāma Hare Hare - and it became more full of spiritual wealth. We know from Lord Caitanya's teachings that by simply chanting as per his instructions we don't have to perform any other religious duties. This is the great potency that He Himself added to the mantra by making it the Māhā mantra. This is the most subtle secret of all, realised by pure devotees. Lord Caitanya said that this is the only process by which we can go back home back to Godhead. This means we will not be born again in this material world which is a very dangerous place. Here we are at the mercy of Māhāmāyā, the external energy of Lord Kṛṣṇa and subjected to birth, disease, old age, and death and also the three types of disturbances, ādidaivika, adibhautika, ādhyātmika. By offenslessly chanting this Māhā mantra at least 16 rounds a day and following the 4 prescribed principles (no meat, fish or eggs, no intoxicants, no illicit sex, no gambling) we can atleast reach the spiritual sky and the Vaikuntha planets under the direct mercy of Lord Nārāyaṇa. Those who are the purest devotees can further rise to the highest planet in the spiritual sky Goloka Vṛndābana.

TEXT 6

इति षोडशकं नाम्नां कलि कल्मष नाशनम्।
नातः परतरोपायः सर्व वेदेषु दृश्यते ॥२॥

iti ṣodaśakaṁ nāmnaṁ kali kalmaṣa nāśanaṁ
nātah parataropāyah sarva vedeṣu dṛuśyate

iti - in this way; *ṣodaśaṁ* - 16; *kaṁ* - collections of words; *nāmnaṁ* - of names; *kali* - Kaliyuga; *kalmaṣa* - sins, *nāśanaṁ* - destroyer; *na* - no; *atah* - than; *paratara* - other; *upāyah* - remedy; *sarva* - in all; *vedeṣu* - vedic scriptures; *dṛuśyate* - is seen.

TRANSLATION

'In this way the collection of 16 names is the only destroyer of sins in Kaliyuga. No remedy other than this is seen in all the vedic scriptures.'

PURPORT

Lord Brahmā is again stressing that in all the vedic scriptures there is no other remedy for cleansing our sins in the Kali yuga. Actually we have accumulated many unpious activities from time immemorial and have just not bothered to cleanse them. It is only when we are fortunate enough to have the divine mercy of a vaiṣṇav that we have association of devotees who introduce us to the guru who is in the evaṁ paraṁparā. Only the real guru can teach the Māhā mantra and have the capacity to take all our past sins on himself. He is therefore the heaviest (guru literally means that) loaded with the eternal knowledge and only he can really initiate us to the devotional service of Lord Kṛṣṇa. There are many rascals who call themselves Jagatgurus or gurus for the whole world, like the one who was present in Poona,India. He could not even smell a flower and so he could not have a garland of the Lord as prasādaṁ. Yet he calls himself Bhagavān. He is an illicit sex specialist who is leading innocent

men and women directly to hell. This is described in the Śrīmad Bhāgavatam (5.26.20)-'A man or woman who indulges in sexual intercourse with an unworthy member of the opposite sex, is punished after death by the assistants of Yamarāja in the hell known as Taptasurmi. There, such men and women are beaten with whips. The man is forced to embrace a red hot iron form of a woman, and the woman is forced to embrace a similar form of a man.' Such is the punishment for illicit sex. Similarly any sexual relation with animals is also punished very severely. Some gurus allow their disciples to indulge in intoxication, gambling, meat eating. These violations of the regulative principles also, lead to hell. These are described in the same canto of Śrīmad Bhāgavatam. So instead of going back home back to Godhead a bogus guru is bound to lead his disciple to hell along with himself. So one has to be very careful in selecting a guru. Bali Māhārāja immediately rejected his guru when he realised that the guru was giving advise contrary to the śāstras.

TEXT 7

इति षोडशकलस्य जीवस्यावरण विनाशनम् ।
ततः प्रकाशते पर ब्रह्म मेघापाये रवि रश्मि मंडली वेति ।

iti ṣoḍaśa kalasya jīvasyāvaraṇa vināśanaṁ
tatah prakāśate parabrahma meghā pāye
ravi raśmi manḍalī veti.

iti - in this way; *ṣoḍaśa* - 16; *kalasya* - having 16 parts; *jīvasya* - jīvātmā; *avarana* - covering; *vināśanaṁ* - destroyed; *tatah* - then; *prakāśate* - shines; *parabrahma* - Supreme Personality of Godhead; *megha* - cloud; *apāye* - on being removed; *Ravi* - Sun god; *raśmi* - rays; *Manḍalī* - collection; *veti* - like.

TRANSLATION

In this way the Māhā mantra of 16 names is the destroyer

of the covering of the jīvātmā which is composed of 16 constituents. It is then only that Lord Kṛṣṇa shines before the jīva, like the rays of the Sun when the cloud is removed.

PURPORT

The 16 constituents are mentioned in the Śrīmad Bhāgavatam,11th canto, chapters 6 to 29, popularly known as the 'Uddhava Gītā'. They are the 5 material sense organs (ear, nose, eyes, tongue, touch); 5 breaths (prāṇāya, appāṇāya, vyāṇāya, udaṇāya, samāṇāya); 5 working organs (hands, feet, tongue, genitals, anus); and material conscience (which is composed of contaminated mind, intellect and ego). Lord Kṛṣṇa explained to Uddhava this mantra's effect of cleansing the jīva. So, the Māhā mantra is the only destroyer of the coverings of the jīva, which are obstructing us from associating directly with Lord Kṛṣna. Once we are liberated from these material coverings we get a spiritual body. It is possible then to associate with Lord Kṛṣṇa in any of the bhāvas i.e. in relationship of servitude, friendship, parental or conjugal love.Actually just as the Sun is always there, only we can't see it when we think it is covered by a cloud. That is our ignorance. The Sun can never be covered by any cloud. The cloud is actually too small in size compared to the sun. Thus our eyes deceive us and we are in illusion. Illusion is māyā. So, actually Lord Kṛṣṇa is always in Goloka Vṛndāban, but it is we who have forgotten Him and are under illusion. Just as a strong wind removes the cloud, the Māhā Mantra is the only means of cleansing our jīva so that we can associate and experience constantly the presence of Lord Kṛṣṇa. It is therefore essential to regularly chant at least 16 rounds every day as per the instructions of Prabhupāda.

TEXT 8

पुनर्नारदः पप्रच्छ भगवन्कोऽस्य विधिरिति ।

punar nāradah papraccha bhagavan kosya vidhi riti.

punar - again; *nāradah* - Nārada Mūnī; *papraccha* - asked; *bhagavan* - Oh Lord; *kaha* - what; *asya* - its; *vidhi* - procedure; *asti* - is; *iti* - like that.

TRANSLATION

Nārada again asked: 'Oh Lord! What is its procedure like?'

PURPORT

'Nārada Mūnī is still not fully satisfied, and so he asks what is the procedure for this chanting. He is aware that during the Satyayuga one had to sit on a Kuśa mat under a tree, near a flowing river preferably the Ganges or Yamunā and meditate on Lord Nara-Nārāyaṇa for about 60,000 years. That was the procedure for that yuga. In the next Tretāyuga the procedure was to collect tons and tons of purest ghee and other pure ingredients for the sacrificial fire known as Yagna (or Lord Viṣṇu). He knew that there are no pure ingredients available in Kaliyuga. In fact everything is directly or indirectly polluted, except the transcendental name of Lord Kṛṣṇa. In the Dvāparayuga the procedure was to visit holy places and associate with holy men at these places and visit the Lord who was present as Śrī Murti. In fact you could talk to the Lord-Śrī Murti and that was the procedure of associating with the Lord. So Nārada Mūnī is quite correct in asking for the details of the procedure, if any, for Kaliyuga.

TEXT 9

तं होवाच नास्य विधिरिति सर्वदा शुचिर शुचि र्वा
पठन्ब्राह्मण: सलोकतां समीपतां सरूपतां सायुज्यतामेति

taṁ ho vāca nāsya vidhiriti sarvadā śucira śuchirvā
paṭhan brāhmaṇah salokatāṁ
samīpatāṁ sarūpatāṁ sāyujyatāmeti.

taṁ - to him, *ha* - indeed; *uvāca* - spoke; *na* - no; *asya* - its; *vidhi* - procedure; *riti* - way; *sarvadā* - always; *śucir* - pure; *aśuchir* - impure; *vā* - or; *paṭhan* - chanting; *brāhmaṇah* - seeker of truth; *salokatāṁ* - staying with Lord Kṛṣṇa; *samīpatāṁ* - associating with the Lord; *sarūpatāṁ* - being like the Lord in form; *sāyujyatāṁ* - merging in the Lord; *ati* - attains.

TRANSLATION

Lord Brahmā immediately replied - 'There is no set procedure for chanting this Māhā mantra. A seeker of truth can chant whether pure or impure; and attains four types of liberations such as staying with Lord Kṛṣṇa, or associating with Lord Kṛṣṇa, or being like Lord Kṛṣṇa in form or merging in the Lord's effulgence.

PURPORT

Māyāvādis are always trying to commit spiritual suicide by merging into the Lord's effulgence. This is the main difference between vaiṣṇava's attitude to devotional service and theirs. Vaiṣṇavas want to serve the Lord in close association if possible, but they don't mind even if they are faced with grave difficulties as long as they can remember Lord Kṛṣṇa. There is one more benefit that automatically comes to a pure devotee and that is called 'sarsti' or obtaining the eśvarya powers such as mystic powers. But pure devotees are not interested in these. So there is no set procedure for chanting the Māhā mantra. This mantra is so powerful that it itself is the purifier of all situations of the chanter. Other mantras don't have this qualification. So what is the harm or difficulty?

One may be travelling in a train or a bus or walking or even on a ship or airplane. You may not get any opportunity to have a bath while on a long plane journey, yet the Māhā mantra can be chanted as it is working on the covering of your soul what to speak of this temporary external body. It can cleanse the sticky reactions which may have been stuck with the jīva over millions of years. It is the greatest of detergents. Material detergents, simply transfer the dirt leaving behind some pollution which is even more difficult to remove. The Māhā mantra reminds us of the sun which also burns but leaves behind no smoke or any pollution. In fact just as the sun's rays can remove water even from the urine, the Māhā mantra also removes and destroys the sinful reactions of the past. Even if one wants to have the same looks as the Lord, the Māhā mantra has the power to give that. So while removing the illusion and 16 material constituents of the covering of the jīva, it delivers the new spiritual body similar to that of Lord. The glories of the Māhā mantra can itself take a lifetime to describe and yet we would have only touched the surface. Of course we must chant nicely and without offence, or otherwise the reactions are equally harmful. For more details on this, please read the 'Nectar of devotion.' - by A.C. Bhaktivedānta Swāmī Prabupāda.

TEXT 10

यदास्य षोडशीकस्य सार्ध त्रिकोटीर्जपति, तदा ब्रह्म
हत्यां तरति वीर हत्याम् । स्वर्ण स्तेयात्पूतो भवति,
पित्ट देव मनुष्याणामपकारात्पूतो भवति ।

yadāsya ṣoḍaśikasya sārdha trikotīrjapati
tadā brahmahatyāṁ tarati vīra hatyāṁ
svarṇasteyāt pūtobhavati
piṭṭadeva manuṣyaṇāma pakārāt pūto bhavati.

yada - when; *asya* - as this; *ṣoḍaśikasya* - collection of 16 names; *sārdha-trikotīr* - three and a half crore times (35 million times); *japati* - chant quietly; *tadā* - then; *brahmahatyāṁ* - killing a brahmin; *vīrahatyāṁ* - killing a warrior; *svarṇasteyāt* - stealing of gold; *pūto* - free from; *bhavati* - becomes; *pitṭadeva* - ancestors; *manuṣyāṇām* - of human beings; *apakārāt* - harmful deeds; *pūto* - free from; *bhavati* - becomes.

TRANSLATION

When one chants this Māhā mantra of 16 names, three and a halfcrore times (35 million times), then he absolves himself from the killing of brahmin, assasination of warrior, or stealing of gold or the harmful deeds to forefathers or any other human beings.

PURPORT

So this Māhā mantra is able to cover all the periods of time, past and present. However we should not again repeat any sins in future and expect to cleanse them by chanting the Māhā mantra, that is a great offence. So if we can chant for 365 days in a year 16 rounds then a man takes 20,255 days or fifty five and half years to complete the three and a half crore rounds. So we can appreciate Haridāsa Ṭhākur why he was called nāma ācārya when he was chanting 300,000 names every day, before eating prasad! So if we can chant 16 rounds in the morning and another 16 rounds in the evening then we shall require less than 28 years. So if we don't want to be born again this chanting is a must, regularly and with great devotion as if it is the only saviour. Kaliyuga is defined in Śrīmad Bhāgavatam, 12.2.1 as tataś cānu-dinaṁ dharmaḥ satyaṁ śaucaṁ kṣamā dayā kālena balinā rājan naṅkṣyaty āyur balaṁ smṛtiḥ.'My dear king, with each day religion, truthfullness, cleanliness, forgiveness, mercy, duration of life, bodily strength, and memory will decrease more and more by the mighty force of time.'

TEXT 11

सर्व धर्म परित्याग पापात्सद्यः शुचितामापुयात् ।

सद्यो मुच्यते सद्यो मुच्यते इत्युपनिषत् ।

sarva dharma parityāga pāpāt sadyah śucitāmāpuyāt
sadyo mucyate sadyo mucyate ityupaniṣat.

sarva - all; *dharma* - religious duties; *parityāga* - neglecting; *pāpāt* - from the sins; *sadyah* - immediately; *śucitām* - purity; *āpuyāt* - certainly attain; *sadyo* - immeditely; *mucyate* - becomes free from; *sadyo* - immediately; *mucyate* - becomes free from; *ityupaniṣat* - this upanishad.

TRANSLATION

By chanting this Māhā mantra one certainly attains purity immediately from sins caused by neglecting all religious duties. This is the upanishad.

PURPORT

'Sarvadharma' refers to all types of religious duties, such as the general duties like speaking the truth, cleanliness, not stealing etc.; and special duties, as a wife or as a husband has towards his family or a brahmin teacher has towards his students. So, this upanishad is the most glorious of all upanishad and should be respectfully followed by all human beings. Those who don't are called unfortunate, since they may waste human life's only purpose. We can only go back home, back to Godhead in this human form and not in any animal form. In fact some living entities have no mind even, and they cannot learn anything. Today however we see many men as bad as these animals as they simply eat,sleep, mate and defend, a purely animalistic existance. It is repeatedly emphasized that the cleansing effect of the Māhā mantra is immediate. So we should have patience while the cleaning process is going on, we should not add any more sinful reactions during this lifetime any more. Śrīla Prabhupāda often used to tell us that māyā takes two major forms of attack on us. Firstly, she puts us in a position wherein we think we are happy. Though really we are in a most dangerous state and miserable, we are sometimes given moments of relief which we interpret as happiness. Even Lord Indra felt

happy as a hog after he was cursed by his guru due to guru aprādha. Secondly, she makes us feel that 'why should I make an effort to get out of this condition?' When Nārad Mūnī went to call back Indra, the latter refused to return to his heavenly throne. He said 'I am very happy as a hog. I have nice piglets and a very nice hog wife. I am a hog leader in hog society. So if I leave what will my family and friends do?' Nārada Mūnī actually then pulled out Indra's soul from the pig body and took him back to his throne. This shows the strength of māyā. So, to combat such a strong influence of māyā, the best weapon is the Māhā mantra. She cannot counter attack or defuse this Māhā mantra. In fact she can't even come close to it. She is repelled by the super excellent strength of the Māhā mantra. Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare Hare Rāma Hare Rāma Rāma Rāma Hare Hare.The six Goswāmī's always praised the glories of this Māhā mantra and repeatedly thanked Lord Kṛṣṇa Caitanya Māhāprabhu for delivering the whole universe by introducing the method of chanting in a group-'sankirtan', the holy names. Lord Gaurānga is Kṛṣṇa Himself, and he came and showed us how to sing and dance in ecstasy while chanting the Māhā mantra. In this way His name will be spread to every town and village of this world. The last two texts of the Śrīmad Bhāgavatam (12.13. verses 21 & 22) are 'bhave bhave yathā bhaktiḥ pādayos tava jāyate tathā kuruṣva deveśa nāthas tvaṁ no yataḥ prabho,(12.13.22). nāma-saṅkīrtanaṁ yasya sarva- pāpa-praṇāśanam praṇāmo duḥkha- śamanas taṁ namāmi hariṁ param.(12,13.23)' 'Oh! Supreme Personality of Godhead, I pray that kindly give me many births, and in each I may carry out loving devotional service at Your lotus feet, as they always remain chaste and unsullied. You are our master whose very name when sung by a group of devotees removes our sins and relieves us of all miseries. I offer my respectful and humble obeisances to you, Oh! most compassionate and merciful Lord Hari, remover of all woes!'(Where Śrīmad Bhāgavatam ends Caitanya Caritāmṛta begins).Auṁ Tat Sat.